

THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR**

ESTABLISHED IN 1840

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**THE RESURRECTION**

By BISHOP JOEL RICHARDS

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**FAILURE IN RETROSPECT**

By Sterling B. Talmage

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**AN EASTER MESSAGE**

PRESIDENT JOSEPH F. MERRILL

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## THE RESURRECTION

### A Glorious Event Attested by Witnesses

By BISHOP JOEL RICHARDS

**R**EVEREND G. RANDALL JONES, M.A., B.Sc., B.D., of Norwich, England, in speaking on the resurrection, made this statement:

After the crucifixion, the real self of Jesus, which was spirit, had finished with the body which He had worn. He had no more use for that body than He had for an old suit of clothes. His real self rose from the grave. His body crumbled to dust.

This being Easter season, a time celebrated throughout all Christendom, commemorative of the resurrection of our Lord, I desire, if I may be aided by His Spirit, to set forth the views of the Church of Jesus Christ of Latter-day Saints on this important subject—the Resurrection. In contrast to the general teachings of the world, we accept without qualification or apology the literal, tangible resurrection of Jesus Christ.

If this were a case at court, witnesses would be called to give evidence, so I desire to call up a number of witnesses to testify to the resurrection of Jesus.

Our first witnesses will be Mary Magdalene and Mary, the mother of James. If these witnesses were placed on the stand and asked to tell what they know about this case, they would no doubt testify as follows:

“On the first day of the week we came to the sepulchre with sweet spices, that we might anoint the body of our Lord. As we approached the sepulchre with sorrowing hearts the sun was just rising above the eastern hills. We were discussing who should roll away the great stone from the door; but as we came nearer, to our great astonishment we beheld the stone was rolled away, and as we hastened into the sepulchre we saw an angel, clothed in a long white garment. We were frightened, but he said unto us: ‘Be not afraid. Ye seek Jesus of Nazareth, which was crucified. He is risen: he is not here: behold the place where the Lord lay, and go quickly, and tell his disciples that he is risen from the dead.’

“We departed hurriedly from the sepulchre with fear and great joy, and hastened to bring his disciples word. And as we hurried along, behold Jesus met us, saying, ‘All hail.’ And we came and held him by the feet and worshipped him.”

Suppose these witnesses now were cross-examined and were asked: “How do you know it was Jesus that you saw?” They would reply: “We had been intimately acquainted with Jesus and were present at his crucifixion. We recognized His features and his voice, and as we bowed before him and bathed his feet with our tears, we saw the wounds made by the cruel spikes. How could we be deceived? We saw, we heard, and we felt our Lord, and we know assuredly that it was he.”

What would any court think of this kind of testimony—two accredited witnesses testifying to the same identical facts?

We will now place on the witness stand two disciples of the Master. Here is their testimony:

“As we walked along the road on our way to Emmaus, sorrowing over the crucifixion of our Lord, and talking over the happenings of the past few days, a stranger drew near and walked with us. He asked concerning this Jesus. Then he expounded the scriptures to us relating to Jesus Christ, and said: ‘Ought not Christ to have suffered these things and to enter into his glory?’

“As we drew near our destination the stranger was about to leave, but we invited him to come in and dine with us. As we sat at meat he took bread and blessed it and brake it and gave it to us. Then our eyes were opened and we recognized the stranger as Jesus, our Lord and Master. He vanished from us, but we shall never forget how our hearts burned while he talked and dined with us.”

**H**ERE again we have the testimony, not of a single witness, but of two accredited witnesses, each substantiating the testimony of the other.

Our next witness is Peter, the chief among the Apostles. This is his testimony:

“I was meeting with the other apostles in an upper room, when two disciples came rushing in and told us the Lord had risen from the dead, and had walked, talked and dined with them. As they thus spake Jesus himself stood in our midst and said: ‘Peace be unto you.’

“We were terrified and affrighted thinking we had seen a spirit. But he said unto us: ‘Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have.’ Then he showed us the wounds in his hands and feet, and while we yet believed not for joy and wondered, he said: ‘Have ye here any meat?’ We gave him a piece of broiled fish and an honeycomb, and he took it and did eat before us.” (Luke 24 : 38-43.)

Peter’s testimony is substantiated by the other nine Apostles who were with him, each of whom may be put on the witness stand and will verify the testimony that Peter has given.

Thomas, one of the Apostles, was not present on that occasion, so we will introduce him as a subsequent witness. Here is his story:

“Peter and the other Apostles told me they had seen the Lord, and that He had eaten with them, but this seemed so incredible to me I replied: ‘Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.’

“Eight days later I was in meeting with the other Apostles. The doors were all shut, but all of a sudden Jesus stood in our midst, saying: ‘Peace be unto you.’ Then turning to me he said: ‘Thomas, reach hither thy hand and thrust it into my side, and be not faithless, but believing.’ I was overcome with joy at this demonstration and exclaimed: ‘My Lord and my God.’ Then Jesus said unto me: ‘Thomas, because thou hast seen me thou hast believed; blessed are they which have not seen and yet have believed.’” (John 20 : 24-29.)

If any one doubts the testimony of Thomas, let him question any of the other Apostles who were present on that occasion

and he will find that their testimony substantiates that of Thomas.

All of our witnesses so far have been disciples and friends of Jesus, and lest there be some who would discredit this evidence on the ground that the witnesses were unduly prejudiced in favour of the defendant, I will call to the witness stand a bitter opponent of Jesus and His disciples—Saul of Tarsus (later known as Paul). This is Saul's own testimony :

“I was present at the stoning of Stephen, one of the disciples of Jesus, and held the raiment of those who participated in his execution. Soon after this I was on my way to Damascus, to persecute the Christians and bring them bound to Jerusalem, when suddenly there shone round about me a light from heaven which was so bright I was stricken blind and fell to the earth. I heard a voice saying unto me : ‘Saul, Saul, why persecutest thou me?’ ‘Who art thou, Lord?’ I replied. Then there came to me this startling declaration, which pierced me to the very marrow of my bones: ‘I am Jesus whom thou persecutest.’”

If there is any question as to the credibility and sincerity of this witness, I would remind you how his whole future course in life was suddenly changed through this manifestation. He became the oppressed instead of the oppressor, the persecuted instead of the persecutor.

He was beaten with many stripes. He was stoned and cast into prison and dark dungeons. He suffered many afflictions, all because he would not renounce his testimony that Jesus Christ lived and was the Redeemer of the world. There was not the slightest doubt of the resurrection of Jesus in Paul's mind. He emphatically declared :

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians 15: 19-22.)

**T**HERE are other witnesses that could be presented, but time will not permit. I will simply call your attention to the fact that during the forty days that Christ ministered among His disciples He met them at the Sea of Tiberias and dined with them there; He was seen of more than five hundred brethren at one time; and finally, when He ascended into heaven, you remember how the angel stood there and said :

Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts 1: 11.)

It is hard to understand how, in the face of all this convincing testimony, learned men, such as the one I have quoted, should deny the resurrection of Jesus Christ, unless it is that they are “doubting Thomases” and will not believe unless they can thrust their finger into the prints of the nails and the wound in His side.

In addition to all this testimony that has been adduced from the New Testament, we as Latter-day Saints have other striking evidence. I desire to present just two out of the many witnesses that could be called to verify the fact of the literal resurrection of Jesus Christ.

The Book of Mormon is a sacred record translated by Joseph Smith through the gift and power of God, from gold plates delivered to him by the Angel Moroni from their hiding place in the Hill Cumorah in the western part of the state of New York. It contains an account of the ancient inhabitants of this western hemisphere—the progenitors of the American Indians.

From this record we learn that at the time of the crucifixion of Christ the whole face of this western land was changed through violent convulsions of the earth. Highways were broken up and smooth places became rough. Many cities were sunk in the depths of the sea and the inhabitants drowned, some were destroyed by fire, and others were buried in the earth. Many of the inhabitants were destroyed by the terrific storm, tempest and earthquake which lasted about three hours. Then there was thick darkness that covered the face of the land for three days, during which no light of any kind could be made.

I WILL now introduce Nephi, one of the survivors of this cataclysm, as a witness. Here is his testimony :

“After the great destruction that had visited our land and the three days of darkness, the survivors—the more righteous part of the people—were gathered together around the Temple in the land Bountiful, conversing about Jesus Christ, of whom the signs had been given concerning his death. While we were thus engaged we heard a voice from heaven, which pierced us to the very soul, saying :

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

We cast our eyes toward heaven, and behold, we saw a man descending out of heaven ; and he was clothed in a white robe. He stretched forth his hand and spake unto us saying : “Behold, I am Jesus Christ, whom the Prophets testified should come into the world. . . . Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel and the God of the whole earth, and have been slain for the sins of the world.” (3 Nephi 11 : 7-14.)

“We all went forth and thrust our hands into his side and did feel the prints of the nails in his hands and in his feet.”

Here again we have this whole multitude that will substantiate the testimony of Nephi.

My last witness is more modern or recent. It is Joseph Smith, the Prophet of this last dispensation. This is his testimony :

“In the spring of 1820, I was living with my father and mother in Manchester in the state of New York. I was only fourteen years old at the time. There was a great religious revival in that section of the country. I was desirous of joining one of the sects of Christianity, but I could not determine which one I should affiliate with. Finally I read in the 1st Chapter of James, the 5th verse : ‘If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not ; and it shall be given him.’ Never did any passage of Scripture come to the heart of man with such force as this did to mine, and I determined to put it to the test. I accordingly went out into

*(Continued on page 253)*

## FAILURE IN RETROSPECT

*Sterling B. Talmage*

THE friends of a certain young man were very sad. Their hearts were heavy on account of his loss. They were discussing his death, on the preceding day; he had been executed as a criminal. They said to one another:

“What a tragic failure his life appears to be! Our feeling of futility is emphasized by our recollection of just a few years ago, when he seemed to be started on a career that would make him a successful and influential leader. And now—branded as a criminal, and executed!

“He was not of the criminal type. His mother knows that, and so do we, who knew him best. He was condemned for no crime of violence, for violence had played a very small part in his life.

“Not that he could not fight—he could. Once, we remember, he encountered a group of petty racketeers who were trying to extort a profit from the religious devotions of his people. Scorning to argue, he thrashed the grafters single-handed.

“His physical courage was more than matched by his moral courage. He was strictly law-abiding, but he recognized that some people in power were administering the laws in their own interests, rather than in the interests of justice; and he flayed these grafters in high places with his tongue as mercilessly as he had lashed the petty ones with his whip. No wonder that he attracted us, and many more; here seemed to be a leader worth following.

“But when he attracted many people, those of his enemies who were in political power became alarmed. They, like many politicians of other ages, were more interested in holding their jobs and maintaining their prestige than in serving their state. So they analyzed the utterances in which he had expressed his contempt for their bungling administration of the law, and twisted his words around to sound like expressions of contempt for the law itself.

“And on this flimsy foundation of falsification, they built up their accusation, and charged him with a species of treason. And in the courts, they proved their charge. Then his followers deserted him, all but a few of us.

“So,” mused these few, “it is ended. They murdered him yesterday, by due process of law; and not only that, they hustled him into his tomb with unseemly haste to avoid trespassing on a legal holiday. But tomorrow, we will visit his burial place, and leave there some tokens of our esteem; for whether they branded him as a criminal or not, *we know him for a man.*

“So fine a life, and so short, to end in such a tragic failure!”

What else could they think? “For as yet they knew not the scripture, that he must rise again from the dead.”

But the morrow proved that His death was not the end of a failure, but the beginning of the greatest success that the world has known. For the time was the eve of the first Easter, and the young man who had been executed was Jesus of Nazareth.

Nineteen centuries have proved the error of the contemporary judgment of failure.—(From the *Improvement Era.*)

## THE GREATEST BEQUEST IN HISTORY

*Wendell J. Ashton*

**P**EOPLE always admire a person who wills a gift for the development of mankind. There have been many who have engraved their names in the marble of memory by bequeathing a scholarship for advancing education, or a museum for enriching culture, or a gymnasium for increasing health, or an institution for providing comfort for the blind or maimed.

One cannot help having in his heart gratitude and admiration for the donor of a library in which he sits enjoying the contents of its volumes. The influence of the bequest seems to permeate the very rooms, the bookshelves and corridors. One feels indebted and appreciative. There lies an interest in the life of the noble man or woman who has been so far-sighted as to leave something for the uplift of his or her beneficiaries.

There have been many eminent donors and there have been many great and far-reaching bequests down through the ages, but it remained for Jesus of Nazareth to leave the greatest will in all history. That transcending bequest given in the meridian of time was sealed by His innocent blood on Calvary, and was recorded by John the Beloved, among others :

Marvel not at this : for the hour is coming, in the which all that are in graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. (John 5 : 28, 29.)

Why was that such a remarkable gift and why was Jesus Christ such a remarkable giver ? There are many reasons, but there are two that are outstanding and significant in the teachings of the Church of Jesus Christ of Latter-day Saints. In the first place, the will of the humble Nazarene did not deed a gift to a particular group. It was not only for those who were seeking culture, or those physically afflicted. It was a specific bequest to every human being that ever lived upon the face of the earth. And secondly, it assured every one of a literal resurrection of his body just as Christ Himself was resurrected.

Paul made this clear in his message to the Corinthians :

But if there be no resurrection of the dead, then is Christ not risen ; and if Christ is not risen, then is our preaching vain and your faith is also vain. . . .

But now is Christ risen from the dead and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. . . .

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written : Death is swallowed up in victory.

O death, where is thy sting ? O grave, where is thy victory ? (I Corinthians 15 : 13, 14, 20-22, 53-55.)

*(Continued on page 253)*

THURSDAY, APRIL 18, 1935

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EDITORIAL

THE EASTER MESSAGE

“**H**E is not here: for he is risen.” In these simple words was given the most important message recorded in our language. To the fact expressed by it is due the New Testament and much other literature in the Christian nations. Also upon this fact is based Christianity as it developed after the death of Jesus and continued in one form or another during all the ages of the last nineteen hundred years. Except for this fact there would have arisen no Christian religion. The modern world would have heard nothing of Jesus of Nazareth, for no writers would have recorded the story of His marvellous works.

The Jewish people had long been looking for a king, for an inspired leader under whose rule they would be able to throw off the Roman yoke and become again established as a strong, independent nation. At first, some of them had hopes that the Babe of Bethlehem was this new-born king. They later became disillusioned. But Christ's followers regarded Him as being something more than an earthly king. He could control the powers of heaven and was therefore more powerful than any Roman king or potentate. So it is difficult to imagine the depth of their disappointment and dismay when they beheld Him dying in agonized groans upon the cross. They seemed at the moment to feel that their hopes were vain and that all was lost. Downcast and dejected they were ready to disperse and return to their fishing and other vocations.

Why did the apostles and others not do this? They certainly had not fully understood some things Jesus had said to them, for they were wholly unprepared for the scenes they had just witnessed and the seeming logical implications of them. It has even been suggested that Judas betrayed his Master only because he believed that the officers could bring no harm to Jesus—a thing Judas was anxious to prove. (This is an extremely charitable view of Judas' treachery.) But now the Master was dead—died an ignominious death at the hands of His exultant enemies. Why did not the discouraged apostles give up and return to their fishing?

It was because there soon came the joyous message: “He is risen.” He had triumphed over death! After all, He was Lord of life, and death had been defeated. Of this glorious fact these disconsolate followers soon became convinced, for they beheld the risen Lord, talked with Him and received other absolutely



convincing evidences that the personage they beheld was in very deed the resurrected Jesus. Doubt fled; knowledge and certainty reigned. The fearful followers were transformed into proselyters as bold as lions. They were ready to go through fire and face death in any form to bear witness of the imperishable truth that Christ had risen from the dead, ascended to heaven and continued as their living Lord.

And this great truth, some scholars and thinkers declare, is one of the best attested in all history. The evidence supporting it is overwhelming. Unexplainable as is the resurrection by any human mind, yet indisputable human testimony declares it to be a fact. Yes, "He is risen." Otherwise there would be no New Testament, no Christianity. Hence the message is the most important ever written.

While we do not know the day nor the month on and in which this all-important event took place, Latter-day Saints can unite with all the rest of the Christian world in celebrating Christ's resurrection on Easter Sunday. Of course, this Sunday has no fixed date. But that does not matter. It is the event and not its date that does matter. We do not know the exact date that the ancient Apostles, Peter, James and John, came to Joseph Smith and Oliver Cowdery in the early summer of 1829, and by laying their hands upon the heads of these brethren ordained them to the Melchisedek Priesthood. But in this case, as in the other, the important thing is that the event did occur. Its exact date would be interesting, but is not necessary.

Upon the resurrection of the Master and His coming to the Prophet Joseph Smith our faith is founded. And our faith is sure, for the foundation is certain and secure. Let us rejoice in these facts and boldly, though humbly, declare these truths to our fellowmen that they, too, may be led into the path that ends in the kingdom of the resurrected Saviour.—JOSEPH F. MERRILL.

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### THE BEAUTY OF LIFE

**F**OR the philosophy of life which the Gospel of Jesus Christ brings to me I am most deeply grateful. It enables me to appraise, at least with self-satisfaction, the relative values of all life's manifestations. From it I learn that evil and sorrow have a predetermined place in the world as well as goodness and joy. I discover that all the gifts of God are good, even adversity, when viewed in the light of eternal truths.

These concepts bring hope and peace to my soul. They leave no place for despondency and bitterness. There are of course grief, pity and sometimes discouragement for wickedness, failure and distress, but these are but temporary. In the longer vision eternal goodness prevails, truth triumphs and hope and faith sustain me. This is my thanksgiving.—STEPHEN L. RICHARDS.

## AUXILIARY GUIDE FOR MAY

[EDITOR'S NOTE: *This week's issue of the Star includes the guide for May for the Y. M. M. I. A., Y. W. M. I. A. and Primary auxiliaries and the Priesthood. The guide for Genealogy, Sunday School and Relief Society will appear next week.*]

### PRIESTHOOD

It is recommended heartily that the special activity outlined last month (April), assigning some one to deliver an eight or ten-minute talk before the group each evening, be continued during May. "The power to control words is the power to lead men." Ask the supervising elder to make suggestions as to how this activity may best be conducted.

Suitable references for talks during May: *Articles of Faith*, page 447; *Rational Theology*, page 139; *Discourses of Brigham Young*, Chapter XV; Doctrine and Covenants, Section 119.

*First Night. Branch Supervision*, Chapter X, "Branch Expenditures." What striking advantages of Church membership accrue when a branch is self-supporting?

*Second Night. Studies in Priesthood*, Chapter XI, "Branch Teaching."

*Third Night. Branch Supervision*, Chapter XI, "Branch Records and Reports." Branch presidents should refer once again to President Cannon's mimeographed instructions issued in January concerning the new report system before this lesson is discussed. In addition to the text, it should also be noted that each auxiliary makes its own report monthly to the Mission board through its district supervisor.

*Fourth Night. Studies in Priesthood*, Chapter XII, "Administering Church Ordinances."—G. HOMER DURHAM.

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## MUTUAL IMPROVEMENT ASSOCIATION

### THE TWENTIETH BEE-HIVE ANNIVERSARY WEEK

In honour of the twentieth anniversary of the department's founding, plans have been laid throughout the Church to celebrate the week commencing Sunday, May 5th, with feature programmes and demonstrations by Bee-Hive Girls.

May 5th, in the British Isles, will be marked by a special programme outlined for the joint M. I. A. meeting, uniting with the rest of the Church. The Bee-Hive costume and bandlo should be a familiar sight at all meetings during the day and week. In striving to celebrate every day of the seven-day period, we have a truly great opportunity to develop the Bee-Hive movement in every branch.

Special events should be planned for the week, such as a Branch Swarm Day, and Bee-Hive Girls should demonstrate their work in the preliminary programmes of the weekly meetings. For further activity, the General Presidency of Y. W. M. I. A. offer the following suggestions:

1. Begin the week *well* by having the entire Swarm at testimony meeting; each girl bearing her testimony, if possible.
2. Encourage the daily good turn during the week.
3. Plan special activity for every girl in cell-filling or earning Bee-Lines during the week.
4. Conduct a ramble to some place of interest.

We hope all Y. W. M. I. A. presidents in the British mission will cooperate with their Bee-Keepers in celebrating the 20th anniversary.

Will every branch endeavour to carry the Bee-Hive spirit (including the joint programme for Sunday, May 5th), throughout the entire week. There is double reason for this effort if as yet no Bee-Hive organization has been established in your branch.—Y. W. M. I. A. PRESIDENCY, BRITISH MISSION—CATHERINE L. M. HORNER, President.

#### SUNDAY JOINT PROGRAMME—TWENTIETH BEE-HIVE ANNIVERSARY WEEK

*Hymn*: "Sweet Is The Work."

*Invocation*: A Bee-Hive Girl.

*Song*: "Oh, Awake My Slumbering Minstrel."

*Remarks*: "The Twentieth Bee-Hive Anniversary," by the Y. W. M. I. A. president.

*Song*: "Call of Womanhood," by the Bee-Hive Girls (page 134, Handbook).

*Talk*: "The Seven Fields of Bee-Hive Work and Their Relationship to the Girl"—The Bee-Keeper.

*Talk*: "The Spirit of the Hive," by a Bee-Hive Girl.

*Duet*: "Sowing."

*Address*: (By the branch president) "Bee-Hive Work and the Master's Injunction: *Feed My Sheep*."

*Hymn*: "Have I Done Any Good In The World Today."

*Benediction*.

#### HONOUR DAYS—PUBLIC SPEECH AND LADIES' CHORUS CONTESTS

BRANCH HONOUR DAY—May 21st or before.

DISTRICT HONOUR DAY—Saturday, May 26th.

Branch Honour Day should be the biggest branch function of the year for M. I. A. For suggestions and ideas we refer you to the Auxiliary Guide for March (*Star*, February 21st), and the mimeographed June Conference announcement issued some time ago. Provision should be made for the M Men speech and Ladies' chorus contests on both occasions.

The rules of the contests are repeated here for your convenience:  
1. M Men public speaking: Subject: The 1934-35 Slogan, "By My Actions I Will Prove My Allegiance to The Church." Time limit, 8 minutes.

2. Ladies' Chorus (minimum, six voices): Numbers (a) "Carry On," (b) optional.

Standards of adjudication for both activities are found in Chapter IV, page 18, of the M. I. A. Supplement.

District winners should be determined by May 26th. Their names must reach President Catherine L. M. Horner at 5 Gordon Square, London, W.C. 1., by June 1st. Mission finals will be arranged for Saturday, June 8th, at the June conference. Winners will appear as performers on the Sunday Youth Programme the next evening.

#### SONGS FOR ALL TO LEARN—BESIDES "CARRY ON"

Preliminary programmes during May should be made bright with the use of the following songs, which are among those to be sung at the Mission Honour Day Programme, Saturday, June 8th. All are found in the *M. I. A. Song Book*:

"Our M. I. A. Leads On," page 13 "True to the Faith," page 36.

"Improve the Shining Moments," page 37. "The M Men Are Leading Along," page 10.

"Womanhood Calls," page 23. "The Boy Scout Day," page 26.

#### DEPARTMENTAL WORK FOR MAY

Leaders should make an effort to complete the manual and appreciation course materials for the present season by May 31st. The 1934-35

season officially ends on that date. Plans should be made for a rounded-out programme of departmental work in relation to the new summer programme, which will be announced and outlined at the June conference.

**BEE-HIVE DEPARTMENT.** Will all Bee-Hive Girls who anticipate attending the Swarm Day Exercises, Saturday, June 8th, please memorize the following: "I pledge allegiance to His Majesty King George V, by the grace of God, King of Great Britain and Ireland, and of the British Dominions beyond the seas, Emperor of India. I pledge allegiance to the flag and to the constitution for which it stands."

Bee-Hive Girls, do not forget the scrapbook exhibition! Entries, accompanied by names and addresses, must be in not later than May 25th.

**M MEN DEPARTMENT.** The M Men Achievement Contest closes May 25th. The District Field Meet (suggested for the afternoon of District Honour Day) must be held on or before May 25th in order for groups to gain those points for the Achievement Contest. Report forms for the contest must be completed and reach the Y. M. M. I. A. superintendency by May 28th. (See Y. M. M. I. A. circular No. 8.) The award—the Russell plaque—will be made at the Mission Honour Day Programme, June 8th.

#### M MEN FIELD MEET AT KIDDERMINSTER

Monday, June 10th, 2 p.m., a national M Men field meet will be held at Kidderminster. Individual champions and a winning district team will be determined in the identical events outlined for the M Men Achievement Contest. The Russell M Men Cup will be awarded to the winning district team Monday, June 10th. Y. M. M. I. A. district supervisors should make an effort to see that a team representing their district qualifies for the national meet.

Important note: *All M Men planning and training for athletic contests should carefully read the section in the M Men Manual: "How to Train For An Athletic Event." No one should attempt to enter any of these strenuous events without first undergoing thorough training.*—BRITISH Y. M. M. I. A. AND Y. W. M. I. A. BOARDS—G. HOMER DURHAM.

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## PRIMARY ASSOCIATION

### PREPARATION OF LESSONS

AS TEACHERS in the Primary Association you are giving to the children each week stories by which you can teach the doctrines of truth. Do you make the most of your opportunity?

Is the story prepared well enough so that you can give to the children an understanding of place, time, customs, etc., with which the story deals? Do you know the story well enough in order that no necessary link will be omitted? Can you use simple, direct sentences in your own words so that the story will vibrate with life for the children? Do you add touches from your own experiences or imagination to bring the story close to the lives of these little ones? Will your stories make the desired impression as did the stories of Jesus of Nazareth? There is such a possibility through humble and prayerful preparation.

At the close of the Spring Quarter comes the Spring Festival. As the "Children's Day" should be made as joyous for them as possible, not a show day for spectators, simplify or add to the outline so that it will meet the demands of your branch. Plan to collect in some way the needed funds for the Summer Quarter. Make thorough preparations, then go before the Lord in humble prayer for His blessing of success.—ELIZABETH CORNWALL, BRITISH MISSION PRIMARY ASSOCIATION PRESIDENT.

## THE RESURRECTION

(Concluded from page 231)

the woods near our home, in a beautiful grove and there I knelt down and prayed to my Heavenly Father. After I was about to be overcome by an unseen power, a light rested upon me, and I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: 'This is my beloved Son; hear him.' Jesus then conversed with me and gave me the information I sought.

"On the 3rd of April, 1836, Oliver Cowdery and I were in the Kirtland Temple praying when the following vision was opened to us:

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breast work of the pulpit before us, and under his feet was a paved work of pure gold in colour like amber. His eyes were as a flame of fire, the hair of his head was white like the pure snow, his countenance shone above the brightness of the sun, and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: "I am the first and the last, I am he who liveth, I am he who was slain, I am your advocate with the Father."—(Doctrine and Covenants 100:1-4).

I wonder what court in the face of all this evidence that has been adduced by these witnesses would not unqualifiedly render a verdict in favour of a conception of a literal, tangible resurrection of our Lord and Saviour, Jesus Christ?—(Adapted from an article in the Church Section of the *Deseret News*.)

## THE GREATEST BEQUEST IN HISTORY

(Concluded from page 247)

In speaking of the resurrection, Paul did not say only a few or only a portion would be resurrected in the flesh, but *all*.

Before the earthly sojourn of Christ, the Prophet Ezekiel saw in a vision a large valley filled with bones and was commanded to prophesy over them. And as he proceeded, he saw the bones draw together and the sinews and flesh cling to them and the skin cover them, and finally, "they lived and stood up on their feet an exceeding great army."

Then the Lord explained to the prophet that "these bones are the whole house of Israel. . . ."

Therefore prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.

Job had no doubt that he would receive literal resurrection, and fearlessly proclaimed:

For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.

And though after my skin worms destroy this body, yet in my flesh shall I see God.

Whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me. (Job 19: 25-27.)

The Book of Mormon substantiates the words of these prophets regarding the literal resurrection of all mankind. The Prophet Alma said on the subject:

For behold the day cometh that all shall rise from the dead and stand before God, and be judged according to their works. . . .

Now this restoration shall come to all, both old and young, both bond and free, both male and female, both wicked and righteous. . . .

I say unto you that these mortal bodies are raised to immortal bodies that they can die no more; their spirits uniting with their bodies never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption. (Alma II: 41-45.)

All of these testimonies have been further verified by revelations received by the Prophet Joseph Smith. One in particular, given in Fayette, New York, makes it clear:

But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump and then shall all the dead awake, for their graves shall be opened, and they shall come forth—yea, even all. (Doctrine and Covenants, Sec. 29: 26.)

Thus did Christ, suffering as no one has ever suffered, break the bonds of death and open the way for a literal resurrection of all who have dwelt upon the earth. He stamped the greatest gift of all with sacrifice, and never once complained. He had declared: "This is my work and my glory, to bring to pass the immortality and eternal life of man."

Christ's atoning gift provides for all, both the just and the unjust, to enter into immortality, with literally resurrected bodies. He has made it possible for every spirit to be united with its body for eternity, never again to taste of death as it is known today and never to suffer the physical pains and afflictions that accompany mortality. Every body that has gone down into the grave shall rise just as did the body of Christ that was laid in the sepulchre, and all, we are told, will stand before the judgment seat of God to be judged according to their deeds in the flesh.

Through Christ's bequest every man, every woman and every child that has ever breathed the breath of life has inherited a resurrection!

**DISTRICT CONFERENCE NOTICES.**—The Sheffield district conference will be held in the Sheffield branch hall, corner of Ellesmere and Lyons roads, Pitsmoor, Sheffield, on Sunday, April 28th. Presidents Joseph F. Merrill and Joseph J. Cannon will be the principal speakers.

The London district conference will be held in the Battersea Town Hall, lower hall, in London, on Sunday, May 5th.

The Liverpool district conference will be held in the Burnley branch hall, Rose Grove, Burnley, on Sunday, June 2nd, instead of on June 30th, as previously announced.

## FROM THE MISSION FIELD

**Releases**—Elder Walter K. Barton was honourably released from active missionary work April 2nd. He has laboured in Sheffield, Nottingham and Welsh districts.

Elder John J. Shumway, Jr., was honourably released from active missionary work April 6th. He has laboured in the Hull, Bristol, and Scottish districts.

Elder William A. DeHart was honourably released from active missionary work on April 1st. He has laboured in the Ulster, Birmingham, and Hull districts, and has been president of the Ulster district for approximately a year.

### Appointments

—Elder John Ridge Hicks was appointed supervising elder of the Irish district, succeeding William A. DeHart.

The Ulster and Free State districts, have been amalgamated into the Irish with Benjamin R. Birchall as president and Christian F. Steele as first counsellor.

**Transfer** — Elder John L. Van Orman was transferred from the Irish district to the Norwich district April 8th.

**Doings in the Districts**—*Birmingham*—Nuneaton branch held its annual branch reunion Saturday, March 16th, at the Masonic hall, with 50 saints and friends in attendance. Members of the Relief Society served refreshments on

prettily decorated tables, and officers of the M. I. A. provided the entertainment, which included several novelty numbers.

*Bristol*—A swimming party at the Montpellion baths was enjoyed by members of the Cheltenham branch Sunday School Monday, March 25th. A fish and chip supper at one of the saints' homes, followed the plunge.

The Relief Society of the Bristol branch held a social of singing, dancing and games Saturday March 23rd. Sister Gladys Millard was chairman of the programme, which was followed by refreshments.

The Bristol branch genealogy society conducted the sacrament meeting services March 31st, with Sister Dorothy Burroughs taking

charge. Vocal selections were given by Sisters Edith Bryant Rowan and Audrey Beams.

*Leeds*—Members and friends of the Bradford branch were entertained at a concert presented by the M Men and Gleaner Girls Saturday, February 23rd.

The Relief Society and Priesthood of the Bradford branch presented a Biblical tablean in commemoration of the Relief Society anniversary, in the branch hall, Thursday, March 14th. President C. Harrison and Sisters C. Evans and Mary I. Whitaker were in

### Eventful Moments

WHEN the Latter-day Saints of Great Britain convene Sunday evening, June 9th, for the general session of the June M. I. A. conference, seven thousand miles away in the Salt Lake City tabernacle another group of Latter-day Saints will be gathered for the same purpose.

The separate meetings for the Young Men's and Young Women's Mutual officers, which will take place in Salt Lake City at 10:30 a.m., Mountain Standard time, and at Kidderminster at 4 p.m. Greenwich time, will be in session at almost exactly the same time.

These simultaneous meetings of the people of two nations to discuss the problems of youth, are evidence of the unity of the Church in answering twentieth century problems.

charge of the programme, witnessed by 59 saints and friends.

The Leeds district M Men lost a close football game to Clayton Baptists, 1-0, at Clayton, Saturday, April 6th. The winners scored early in the second half of the contest, which was marked with good sportsmanship.

**Newcastle**—Making a drive for funds with which to purchase new uniforms, the West Hartlepool branch Boy Scouts held a potato pie social in the branch hall Thursday, March 7th. Sixty persons enjoyed the programme supervised by Scoutmaster S. Short, and the supper provided by the Relief Society and Bee-Hive organizations.

Spring was ushered in by the West Hartlepool branch with Spring Carnival dance Thursday, March 21st. Novelty and competition dances enlivened the occasion, attended by 250 saints and friends. Elders E. Jay Milne,

Horace L. Hulme and Clair M. Aldrich planned the affair.

**Nottingham**—Ten persons were baptized at the services conducted by Brother John Thomas Wright of the district presidency at the Arnold baths, Arnold, Nottingham, Saturday, March 30th. Those baptized included Kathleen Stewart, Ivy Lottie Sanson, Bernice Jean Wilson and Muriel Ivy Roan, all of whom were baptized by Elder Edward A. Wright, and Edna May Barnes, Iris Barkes, Elizabeth Ann Tate, Constance Gent, Frederick Robert R. Brown, and James Ernest Walker, all of whom were baptized by Elder William Ann Berry. Confirmations followed in the Nottingham branch hall.

**Hull**—Members and friends of the Hull branch enjoyed a social of games, dancing and refreshments under the direction of the branch M. I. A. on Saturday, March 30th. Proceeds went to the branch building fund.

## EASTER

WE knew gladness, O Lord, on the night of Thy birth  
That a King, long awaited, was come.  
There was song in the Heavens, rejoicing on earth,  
While the stars with a new glory shone.

But this morning, each heart a greater joy knows.  
Bleak despair has been lifted from men.  
Earth that throbbed at Thy death is once more in repose—  
Thou art risen and liveth again!

MABEL S. HARMER.

## CONTENTS

The Resurrection ... .. 242	Priesthood ... .. 250
Failure in Retrospect ... .. 246	Mutual Improvement Associa-
The Greatest Bequest in His-	tions ... .. 250
tory ... .. 247	Primary Association ... .. 252
Editorial: The Easter Message 248	From the Mission Field... .. 255
The Beauty of Life ... .. 249	Poetry: Easter ... .. 256

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